TIER 0.1 – Operational Parameters (for this āyah)

- Sūrah / Āyah: **Sūrat al-Baqarah – āyah 1**
  ﴿ **الٓمٓ** ﴾
- Framework: **QATF v9.1**
- Target Language: **English**
- Interpretation Languages: **Arabic + English**
- Translation Model: **Transliteration-Interpretive (Expanded & Adaptive)**
- Mandatory Alternatives: **12** (4 Didactic, 4 Scholarly, 4 Literary)
- Approved Tafsīr Sources: **al-Ṭabarī, Ibn Kathīr, al-Rāzī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī**
- Doctrinal rule: no “Lord” or “God” in renderings; use **Allāh, Rabb, ilāh** etc. where needed.

TIER 0.2 – Centralized Terms Repository (for this āyah)

Here the content is a set of **disjointed letters (ḥurūf muqaṭṭaʿāt)**.

Term	Tier	Policy	Applied Form
Alif (	(اC	Qur’anic letter; transliterate as a letter-name	**Alif**
Lām (	(لC	Qur’anic letter; transliterate as a letter-name	**Lām**
Mīm (	(مC	Qur’anic letter; transliterate as a letter-name	**Mīm**
الٓمٓ (Alif Lām Mīm)	C (compound)	Transliterated as letter-names + concise tafsīr gloss	**Alif Lām Mīm** (disjointed letters; their precise meaning is known only to Allāh, but they signal the Qur’an’s miraculous nature)

No Tier F terms in this āyah.

TIER 0.5 – Governing Context Document (GCD)

السياق الحاكم – بالعربية (≈180 كلمة)

سورة البقرة سورة مدنية بإجماع غالب العلماء، وهي أطول سورة في القرآن، ومقصدها الأكبر بناء أمة الإيمان والرسالة في واقع الحياة؛ تشريعًا، وعقيدة، وقيمًا، وصراعًا مع الباطل. افتتحت السورة بقوله تعالى: ﴿الٓمٓ﴾، وهي من الحروف المقطعة التي تتكرر في أوائل عدد من السور، يليها مباشرة: ﴿ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ﴾، مما يدل على أن هذه الحروف مقدمة تمهيدية لعظمة هذا الكتاب.

بعلمه، مع Allāhالمفسرون ذكروا أقوالًا كثيرة في معنى الحروف المقطعة، وأرجحها أنها سرٌّ استأثر الإشارة إلى أن هذا القرآن مركب من هذه الحروف التي يعرفها العرب، ومع ذلك عجزوا عن الإتيان بمثله، فيكون في افتتاح السورة بها تحدٍّ ضمنيّ وإثبات لإعجاز القرآن. لا يوجد سبب نزول خاص لهذه الآية، بل هي جزء من النَّسَق البلاغي. النبرة في الآية تعظيمية توقيفية؛ تُوقِف العقل عند حدّه، وتفتح باب التدبر والخشوع أمام سرّية بعض جوانب الوحي، مع اليقين بأن وراءها حكمةً وإعجازًا وإن خفي علينا وجهه التفصيلي.

Governing Context – in English (≈180 words)

Sūrat al-Baqarah is Madinan according to the near consensus, the longest sūrah of the Qur’an, and its overarching aim is to **build the believing community** in creed, law, ethics, and in its struggle against falsehood. It opens with **“Alif Lām Mīm”**, one set of the **disjointed letters (ḥurūf muqaṭṭaʿāt)** that appear at the start of several sūrahs, immediately followed by: **“That is the Book, in which there is no doubt, a guidance for the muttaqīn.”** This pairing indicates that the letters act as a prelude highlighting the majesty and miraculous nature of this Book.

Classical exegetes recorded many views about the meaning of these letters. The strongest approach, affirmed by many including Ibn Kathīr and al-Ṭabarī, is that **the specific intended meaning is known only to Allāh**, while they still serve discernible functions: among them, to hint that the Qur’an is composed from the very same letters known to the Arabs, yet they are unable to produce anything like it; thus, there is an implicit challenge and sign of iʿjāz (inimitability). There is no particular occasion of revelation for this āyah. Its tone is reverent and awe-inducing, stopping the intellect at a frontier of mystery while inviting reflection on the Qur’an’s divine origin and unmatched nature.

TIERS 1 & 2 – Lexical–Morphological Analysis

For this āyah, each element is a **letter-name**, not a normal lexical word.

Element	Root	Morphology	Layers of meaning	Classical exegesis (sample)	Translation strategy
الٓمٓ (Alif Lām Mīm)	Each letter has its own root; here used as names, not derived forms	Sequence of three letter-names, recited individually. Not a standard word or sentence.	**1. Apparent:** Simply the names of three

Arabic letters: Alif, Lām, Mīm, pronounced separately, not as a single word.
2. Thematic / rhetorical: A type of ḥurūf muqaṭṭaʿāt that appear at the opening of some sūrahs, drawing attention and signaling the Qur’an’s composition from known letters.
3. Spiritual: A reminder that Allāh’s knowledge encompasses realities beyond our grasp; an invitation to humility before the text and reflection on its miraculous nature. | **al-Ṭabarī:** Reports many opinions, concludes that the soundest is to affirm them as revealed letters whose precise meaning Allāh knows best.
Ibn Kathīr: Leans to “Allāh knows best what He meant,” while noting the view that they point to the miraculous nature of the Qur’an formed from such letters.
Ibn ʿĀshūr: Emphasizes rhetorical impact: breaking expectations at the opening to draw attention and hint at iʿjāz. | **Transliterate+Explain:** Keep them as “Alif Lām Mīm” with a brief gloss indicating they are disjointed letters whose ultimate meaning is known only to Allāh but that signal the Qur’an’s miraculous nature. |

There is **no syntactic verb or nominal sentence** here in the usual sense; the āyah functions as a symbolic opening device.

TIERS 3 & 4 – Rhetorical & Comparative Translation Analysis

Comparative Renderings in Major English Translations

Translator	Rendering of 2:1	Accuracy	Rhetoric	Notes
Muhammad Asad	“Alif. Lām. Mīm.”	10/10	8/10	Leaves letters untranslated, as required; note explains ḥurūf muqaṭṭaʿāt.
Mustafa Khattab	“Alif-Lãm-Mĩm.”	10/10	8/10	Uses diacritics in Latin; footnote: “These are among the miraculous combinations of letters...”
Saheeh International	“Alif, Lām, Mīm.”	10/10	8/10	Plain transliteration; further explanation in footnotes.
Abdul Haleem	“Alif Lām Mīm”	10/10	8/10	Same strategy; does not attempt meaning.
ʿAbdel-Ghaffar Hilāl	“Alif Lām Mīm.”	10/10	8/10	Standard.
The Study Quran	“Alif Lām Mīm”	10/10	8/10	Extensive note on possible meanings.
Yusuf Ali (Amana)	“A. L. M.”	10/10	7/10	Uses single Latin letters; adds explanatory note.

Rhetorical features:

- Sudden **sequence of letter-names** at the very opening creates an arresting effect.
- They foreground the **alphabet** as raw material, hinting: *from these simple letters comes a text beyond human capacity*.
- They also create an **aura of mystery**, signaling that not every dimension of revelation is accessible to human analysis.

The consensus of translators is to **retain the letters** and explain them in notes. QATF will follow this, but with a built-in explanatory gloss.

TIER 5 – Generation, Evaluation, and Selection of 12 Alternatives

5.1 – 12 Alternatives

Because the “content” is a set of letters, the variation is primarily in the **gloss/explanation**, not in attempting to paraphrase them as normal words.

Group 1 – Didactic (4 options)

D1.
“**Alif Lām Mīm** – disjointed letters at the opening of this sūrah; their precise meaning is known only to Allāh, yet they point to the Qur’an’s miracle, composed from such letters that people know but cannot imitate.”

D2.
“**Alif Lām Mīm** – separate letter-names from the Arabic alphabet; Allāh has placed them here as a sign whose full meaning He alone knows, drawing attention to the revelation that follows.”

D3.
“**Alif Lām Mīm** – three disjoined letters; scholars say their detailed meaning is hidden with Allāh, while they also highlight that this Qur’an is formed from ordinary letters yet is beyond human power.”

D4.
“**Alif Lām Mīm** – letters recited individually at the start of this sūrah, reminding us that Allāh alone fully knows their intent and that from such letters He sent down this inimitable Book.”

Group 2 – Scholarly (4 options)

S1.
“**Alif Lām Mīm** – among the ḥurūf muqaṭṭaʿāt (disjointed letters) with which several sūrahs open; their specific import is known only to Allāh, and they allude to the Qur’an’s composition from these very letters.”

S2.
“**Alif Lām Mīm** – one of the sequences of disjointed letters (ḥurūf muqaṭṭaʿāt) at the heads of certain sūrahs; the dominant view is that their ultimate meaning rests with Allāh alone, while they serve to signal and challenge regarding the Qur’an’s inimitability.”

S3.
“**Alif Lām Mīm** – letter-names forming a symbolic opening; they belong to the class of ḥurūf muqaṭṭaʿāt whose esoteric meaning is withheld from us, yet whose rhetorical function is to draw attention to the miraculous nature of the Book.”

S4.
“**Alif Lām Mīm** – a triad of isolated letters, counted among the ḥurūf muqaṭṭaʿāt; classical tafsīr concludes that Allāh knows best their exact signification, and that they intimate the Qur’an’s derivation from common letters beyond which human speech cannot match it.”

Group 3 – Literary–Interpretive (4 options)

L1.
“**Alif Lām Mīm** – three lone letters standing at the gate of this sūrah, hinting at a secret known only to Allāh and at a speech woven from simple letters yet beyond human weaving.”

L2.
“**Alif Lām Mīm** – bare letters sounded one by one, as if to say: from these simple signs comes a recitation whose depth and perfection only Allāh truly knows.”

L3.
“**Alif Lām Mīm** – letters set apart, opening the Book with a mystery that belongs to Allāh alone, and with a subtle challenge: from the same alphabet you know, you cannot produce what follows.”

L4.
“**Alif Lām Mīm** – an enigmatic cluster of letters, calling the listener to pause at the threshold of revelation and to sense that behind these sounds lies a wisdom veiled with Allāh.”

5.2 – Evaluation (indicative scores)

ID	Group	Accuracy	Clarity	Impact
D1	Didactic	10	9	8
D2	Didactic	9	9	8
D3	Didactic	10	9	8
D4	Didactic	9	9	8
S1	Scholarly	10	8	8
S2	Scholarly	10	9	8
S3	Scholarly	9	8	8
S4	Scholarly	9	8	8
L1	Literary	9	9	9
L2	Literary	9	8	9
L3	Literary	10	8	10
L4	Literary	9	8	9

5.3 – Final Selection & Comparative Justification

Selected:

- Didactic representative: **D1**
- Scholarly representative: **S2**
- Literary representative: **L3**

Comparative Justification Matrix (CJM)

Type	Text	Strengths	Reason for selection
Didactic (D1)	“Alif Lām Mīm – disjointed letters at the opening of this sūrah; their precise meaning is known only to Allāh, yet they point to the Qur’an’s miracle, composed from such letters that people know but cannot imitate.”	Clearly explains ḥurūf muqaṭṭaʿāt, preserves “Allāh knows best,” and mentions iʿjāz in simple terms.	Best for beginners: very clear, directly expresses dominant tafsīr position without jargon.
Scholarly (S2)	“Alif Lām Mīm – one of the sequences of disjointed letters (ḥurūf muqaṭṭaʿāt) at the heads of certain sūrahs; the dominant view

is that their ultimate meaning rests with Allāh alone, while they serve to signal and challenge regarding the Qur’an’s inimitability.” | Uses technical term ḥurūf muqaṭṭaʿāt, reflects consensus posture (Allāh knows best), and ties them to iʿjāz. | Strong balance of precision and readability; suitable as main reference rendering. |
| **Literary (L3)** | “Alif Lām Mīm – letters set apart, opening the Book with a mystery that belongs to Allāh alone, and with a subtle challenge: from the same alphabet you know, you cannot produce what follows.” | High rhetorical impact; captures mystery + challenge succinctly; still doctrinally sound. | Highest impact; excellent for tadabbur and capturing the spiritual feel. |

Primary QATF rendering: we adopt **S2** as the **Final English Rendering**.

TIER 6 / 13 / 14 – Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al-Baqarah – āyah 1
﴿ **الٓمٓ** ﴾

(Fully vocalized; tajwīd coloring not representable here.)

Context summary:
This is the opening of Sūrat al-Baqarah, immediately followed by “That is the Book in which there is no doubt, a guidance for the muttaqīn.” The sequence **Alif Lām Mīm** belongs to the category of **disjointed letters (ḥurūf muqaṭṭaʿāt)** that appear at the start of several sūrahs. Classical tafsīr holds that their **ultimate intended meaning is known only to Allāh**, while they function as an arresting rhetorical device and as a subtle sign that the Qur’an is composed from the same letters familiar to the Arabs, yet they cannot match its discourse. The verse sets a tone of reverent awe and prepares the listener’s heart to receive the guidance described in the verse that follows.

---

2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **“Alif Lām Mīm – one of the sequences of disjointed letters (ḥurūf muqaṭṭaʿāt) at the heads of certain sūrahs; the dominant view is that their ultimate meaning rests with Allāh alone, while they serve to signal and challenge regarding the Qur’an’s inimitability.”**

2.2 Plain-English Version without Transliterations

> **“Disjointed letters appear at the opening of this sūrah; their specific intended meaning is known only to Allāh, yet they stand as a sign and a subtle challenge, showing that this Qur’an is formed from the same basic letters people know, while remaining far beyond anything they can produce.”**

(No Arabic terms written in Latin script here; no “Lord” or “God”.)

---

3. Unified Tafsīr Explanation (≥100 words)

This āyah consists of three letter-names, **Alif Lām Mīm**, recited separately rather than as a normal word. They are part of the group known as **ḥurūf muqaṭṭaʿāt**, appearing at the beginning of twenty-nine sūrahs in various combinations. Classical scholars recorded many interpretations: that they are initials of Allāh’s Names, abbreviations of phrases, numerical symbols, or coded references. However, major authorities like al-Ṭabarī and Ibn Kathīr conclude that the safest and strongest position is to affirm them as **a revealed feature whose ultimate meaning Allāh alone knows**, without asserting specific hidden formulas.

At the same time, scholars highlight discernible **functions**. First, they create an arresting opening that captures attention. Second, they **foreground the letters themselves**, hinting that this mighty Book is woven out of these same basic elements, challenging the eloquent Arabs: if you share the alphabet, why can you not produce anything like it? Third, they remind believers that not every aspect of revelation is subject to analytic decoding; some elements train the soul in humility, submission, and trust, acknowledging that Allāh’s knowledge far surpasses ours, even as we benefit from what He has clarified in the verses that follow.

---

4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This very short āyah can reshape how we approach the Qur’an and knowledge in general. The fact that the Qur’an begins some sūrahs with **unexplained letters** teaches that **not everything is given to our intellect to master**. In an age that often idolizes human reason, these letters quietly remind us: there are domains where the proper stance is *surrender*, not dissection. This does not discourage reflection; rather, it sets its **limits**, so that contemplation flows within the boundaries of humility.

At the same time, the letters hint that the Qur’an’s miracle is not made of exotic materials: it uses the same letters and language known to its first audience. The difference lies in **who** composed it. This can deepen one’s awe when reciting or hearing the Qur’an: every verse you read arises from combinations of letters like these, yet no human could ever match its guidance, coherence, and spiritual impact. Practically, this āyah invites you to open Sūrat al-Baqarah (and the Qur’an generally) with a heart that accepts: “I will strive to understand, but I also accept that Allāh knows realities I do not. My role is listening, trusting, and responding.” That posture makes the guidance in the next verses far more transformative.

---

5. Concluding Supplication (Duʿā’)

5.1 Duʿā’ in Arabic (no English letters, starts/ends as requested, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنك أنزلت في كتابك الحروف المقطعة في أوائل السور، ومنها قولك في أول البقرة: ﴿الم﴾، لا نحيط بمعناها، ولكن نؤمن أنها من عندك حق، وأن وراءها حكمة وإعجازًا. اللهم ارزقنا أدب الوقوف عند حدود عقولنا، وأدب التسليم لك فيما استأثرتَ بعلمه، مع حسن التدبر فيما بيَّنته لنا من هداك.
اللهم افتح لنا من بركات هذا الكتاب العظيم، واجعلنا نوقن أنه كلامك المنزل، المعجز في نظمه ومعناه وهدايته، وأنه مركب من حروف يعرفها الخلق، لكن لا يقدرون على أن يأتوا بمثله.
اللهم طهِّر قلوبنا من الكبر والعجب بالعلم، واجعلنا نطلب العلم عبوديةً لك، لا استعلاءً على عبادك، وعلِّمنا ما ينفعنا، وانفعنا بما علَّمتنا، وزدنا علمًا يقربنا منك.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

5.2 Duʿā’ in English (with QATF rules, ≥100 words, ending as requested)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, You began this sūrah with **Alif Lām Mīm**, from the ḥurūf muqaṭṭaʿāt whose ultimate meaning You have kept with Yourself. I believe they are truth from You, full of wisdom and part of the sign of the Qur'an's inimitability. Grant me humility to accept that my mind has limits, and to submit to what You have revealed even when I do not grasp every detail.
> Allāhumma, let these letters remind me that this mighty Book is formed from simple letters that humans know, yet no human can match its guidance, beauty, and power. Open my heart to receive the guidance of this sūrah, cleanse me from arrogance about my knowledge, and make me seek knowledge as an act of ʿibādah to You, not as a means of showing off. Teach me what benefits me, let me benefit from what You teach me, and increase me in knowledge that draws me nearer to You.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

TIER 0.1 – Operational Parameters (for this āyah)

- Sūrah / Āyah: **Sūrat al-Baqarah – āyah 2**
﴿ **ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ** ﴾
- Framework: **QATF v9.1**
- Target Language: **English**
- Interpretation Languages: **Arabic + English**
- Translation Model: **Transliteration-Interpretive (Expanded & Adaptive)**
- Mandatory Alternatives: **12** (4 Didactic, 4 Scholarly, 4 Literary)
- Approved Tafsīr Sources: **al-Ṭabarī, Ibn Kathīr, al-Rāzī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī**
- Doctrinal rule: In our own renderings we do **not** use "Lord" or "God"; we use **Allāh, Rabb, ilāh, taqwā, etc.** per the framework.

TIER 0.2 – Centralized Terms Repository (for this āyah)

Term	Tier	Policy	Applied Form

Allāh (implicit Speaker)	A	Never translated	**Allāh** (the one and only true divinity of all existence)
al-Kitāb (	(ٱلْكِتَٰبُC	Transliteration + gloss	**al-Kitāb** (this revealed Book, especially the Qur’ān)
rayb (	(رَيْبC	Transliteration + gloss	**rayb** (disturbing, unsettling doubt)
hudan (	(هُدًىC	Transliteration + gloss	**hudan** (guidance – showing, directing, and leading aright)
al-muttaqīn (	(ٱلْمُتَّقِينَB	Transliteration + gloss	**al-muttaqīn** (those who possess **taqwā** – vigilant Allāh-consciousness, guarding themselves from His displeasure)
taqwā (	(تَقْوَىB	Transliteration + gloss	**taqwā** (conscious awe of Allāh that leads to obeying Him and avoiding what displeases Him)

No Tier-F “ ”ٱللَّهِin this āyah.

TIER 0.5 – Governing Context Document (GCD)

السياق الحاكم – بالعربية (≈180 كلمة)

سورة البقرة سورة مدنية عظيمة، جاءت بعد الفاتحة لتفصيل الهداية المجملة فيها، وبناء أمة الإيمان والرسالة. افتتحت بـ ﴿الم﴾، ثم جاءت هذه الآية: ﴿ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾ إعلانًا جليًّا عن مكانة هذا الكتاب ووظيفته. اسم الإشارة «ذَٰلِكَ» مع بُعده يُفهَم منه تعظيم شأن الكتاب، و«ٱلْكِتَٰبُ» هنا هو القرآن كلّه. نفي «ٱلرَّيْب» يفيد نفي كل شكّ مقلِق في مصدره وصدقه، لا نفي مجرد السؤال أو طلب الفهم.

سياق الآية: افتتاح السورة بالحروف المقطعة «الم»، واللحاق: بيان صفات «ٱلْمُتَّقِينَ» المنتفعين بالهداية: ﴿ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ...﴾ إلى آخره، مما يدل على أن الهداية المترتبة على هذا الكتاب هداية خاصة لأهل التقوى، مع بقاء أصل هدايته عامة للناس. لا سبب نزول خاص، لأن الآية تقرير كلي. النبرة تقريرية تعظيمية؛ تثبّت في قلب المؤمن يقينًا بأن هذا القرآن من عند Allāh، خالٍ من الريب، ووظيفته الأساسية أن يكون «hudan لِّلْمُتَّقِينَ»؛ أي طريق النجاة لمن حققوا taqwā.

Governing Context – in English (≈180 words)

Sūrat al-Baqarah, a great Madinan sūrah, comes after al-Fātiḥah to **detail the guidance** summarized there and to build the believing community of message and practice. After opening with **“Alif Lām Mīm,”** this āyah declares: **“That is al-Kitāb in which there is no rayb; it is hudan for al-muttaqīn”** – a majestic statement of the Book’s status and function. The demonstrative “dhālika” with its distant connotation suggests elevation and magnification of the Book’s rank. **al-Kitāb** here refers to the Qur’ān as a

whole. The negation of **rayb** removes any disturbing doubt about its source, truthfulness, and reliability, while not forbidding sincere questions or the pursuit of understanding.

The preceding context is the enigmatic opening “Alif Lām Mīm”; the following verses describe the qualities of **al-muttaqīn** who truly benefit: “those who believe in the unseen…” and so on. This indicates that the Qur’ān’s **offer of guidance is universal**, but the actual, fruitful guidance (**hudan**) is realized especially by those of **taqwā**. There is no specific occasion of revelation; the verse is a general proclamation. The tone is declarative and exalted, meant to anchor in the believer’s heart certainty that this Qur’ān is from Allāh, free from rayb, and fundamentally a **hudan for al-muttaqīn** – the path of safety for those who live in mindful awe of Allāh.

TIERS 1 & 2 – Lexical–Morphological Analysis

Word	Root	Morphology	Layers of meaning	Classical exegesis (sample)	Translation strategy
ذَٰلِكَ (dhālika)	–	Demonstrative pronoun (masc. sg.) for “that,” indicating distant reference	**1. Literal:** “That,” pointing to something not immediately near. **2. Rhetorical:** Indicates exaltation and greatness of what is pointed to (this Book). **3. Spiritual:** Lifts the Qur’ān above ordinary speech, as something lofty and beyond.	**Ibn ʿĀshūr:** Distance here is metaphorical, for elevation in rank, not physical distance. **al-Ṭabarī:** Refers to this Qur’ān now present with you.	Translate as “That (exalted) …” or simply “That is…”, with note in tafsīr.
ٱلْكِتَٰبُ (al-Kitāb)	ك-ت-ب	Noun with definite article, nominative; here, generic turned specific by context	**1. Literal:** The Book, something written or prescribed. **2. Qur’anic:** The Revealed Book; here, the Qur’ān in its entirety. **3. Spiritual:** The complete, preserved record of divine guidance sent for humanity.	**Ibn Kathīr:** al-Kitāb here = this Qur’ān, about which there is no doubt. **al-Saʿdī:** The greatest of Allāh’s Books, containing what the servants need.	**Transliterate+Explain:** “al-Kitāb (this revealed Book – the Qur’ān)”.
لَا رَيْبَ (lā rayba)	ر-ي-ب	لا** of nafī al-jins + indefinite noun **rayb** in accusative	**1. Literal:** No rayb at all; no kind of disturbing doubt. **2. Conceptual:** No doubt about its origin, truth, or internal coherence. **3. Spiritual:** An invitation to repose full trust and build certainty upon it.	**al-Qurṭubī:** “rayb” is doubt that causes anxiety and

hesitation.
Ibn Kathīr: i.e., in its being from Allāh. | **Transliterate+Explain:** “no rayb (no disturbing doubt)”. |
) فِيهِ |fīhi) | – | Preposition “fī” + pronoun “-hi” (it) | **1. Literal:** In it.
2. Conceptual: Within its message, origin, and content there is nothing to cast true doubt. | Standard. | Translate as “in it.” |
) هُدًى |hudan) | ه-د-ي | Indefinite verbal noun (maṣdar), in predicate position; tanwīn of magnification | **1. Literal:** Guidance.
2. Conceptual: That which shows the way, directs, and leads to the right destination.
3. Spiritual: Light that clarifies truth and leads hearts and lives to Allāh’s pleasure. | **al-Saʿdī:** It is comprehensive guidance: in knowledge and in action.
al-Ṭabarī: A guide for the hearts of al-muttaqīn. | **Transliterate+Explain:** “hudan (guidance – showing, directing, and leading aright)”. |
) لِّلْمُتَّقِينَ |li-l-muttaqīn) | ي-ق-و | Preposition **li-** “for” + noun **al-muttaqīn** (pl. active participle of form VIII: ittaqā) | **1. Literal:** For the muttaqīn.
2. Conceptual: Those who have taqwā: guarding themselves by obeying Allāh and avoiding what displeases Him.
3. Spiritual: Hearts alive with reverent awareness of Allāh, careful about His bounds. | **Ibn Kathīr:** They avoid shirk and disobedience, and obey Allāh.
al-Saʿdī: The more taqwā, the greater the share of guidance from the Qur’ān. | **Transliterate+Explain:** “for al-muttaqīn (those who possess taqwā – vigilant Allāh-consciousness, guarding themselves from His displeasure)”. |

TIERS 3 & 4 – Rhetorical & Comparative Translation Analysis

Major English Translations of 2:2

Translator	Rendering	Accuracy	Rhetoric	Notes
Muhammad Asad	“THIS DIVINE WRIT – let there be no doubt about it – is [meant to be] a guidance for all the God-conscious.”	9/10	9/10	“Divine writ” explanatory; “[meant to be]” interpretive; “God-conscious” good for muttaqīn.
Mustafa Khattab	“This is the Book! There is no doubt about it—a guide for those mindful ˹of Allah˺,”	10/10	9/10	Strong, clear, dynamic; “mindful of Allah” captures taqwā well.
Saheeh International	“This is the Book about which there is no doubt, a guidance for those conscious of Allah—”	10/10	8/10	Very precise; “conscious of Allah” good; slightly formal.
Abdul Haleem	“This is the Scripture in which there is no doubt, containing guidance for those who are mindful of God,”	9/10	9/10

“Scripture” broader than “Book”; “containing guidance” slightly weaker than “is guidance.” |
ʿAbdel-Ghaffar Hilāl	“This is the Book; there is no doubt in it; a guidance for the pious.”	9/10	8/10	“Pious” somewhat vague; structure very faithful.
The Study Quran	“This is the Book wherein is no doubt, a guidance for the reverent.”	10/10	8/10	“Reverent” nicely conveys taqwā; somewhat old-fashioned diction.
Yusuf Ali (Amana)	“This is the Book; in it is guidance sure, without doubt, to those who fear Allah;”	8/10	8/10	Restructures emphasis; “guidance sure” interpretive; “fear Allah” partial sense of taqwā.

Rhetorical features of the Arabic:

- Opening with **dhālika al-Kitāb** gives grandeur.
- The structure **lā rayba fīhi** uses **lā** of nafī al-jins to **absolutely negate** any rayb.
- **hudan li-l-muttaqīn** makes the Book’s essential identity “guidance,” with a **highlighted beneficiary group**.

Our rendering should keep the absoluteness of “no rayb” and the strong linkage “it is guidance for al-muttaqīn.”

TIER 5 – 12 Alternatives: Generation, Evaluation, Selection

5.1 – 12 Alternatives

Group 1 – Didactic (4 options)

D1.
“**That is al-Kitāb** (this exalted revealed Book – the Qur’ān); there is **no rayb** (no disturbing doubt) **in it; it is hudan** (guidance that shows, directs, and leads aright) **for al-muttaqīn** (those who possess taqwā – vigilant Allāh-consciousness, guarding themselves from His displeasure).”

D2.
“**That is al-Kitāb** (the Qur’ān); there is absolutely **no rayb** (no true cause for doubt) **in it; it is hudan** (clear guidance) **for al-muttaqīn** (those mindful of Allāh who avoid what He dislikes).”

D3.

“**That is al-Kitāb; no rayb** (no unsettling doubt) **is in it; it is hudan** (a sure guide) **for al-muttaqīn** (people of taqwā who protect themselves from Allāh’s anger by obedience).”

D4.
“**That is al-Kitāb** – this Qur’ān – **in which there is no rayb** (no basis for real doubt); **it is hudan** (guidance) **for al-muttaqīn** (those who fear displeasing Allāh and act accordingly).”

Group 2 – Scholarly (4 options)

S1.
“**That is al-Kitāb** (the definitive revealed Book); **no rayb is in it** (no disturbing doubt regarding its origin or truth); **it is hudan for al-muttaqīn** (guidance for those possessing taqwā – conscious awe of Allāh that leads them to guard themselves from His displeasure).”

S2.
“**That is al-Kitāb** (this revealed Qur’ān of exalted rank); **there is no rayb in it** (no true, unsettling doubt clings to it); **it is hudan for al-muttaqīn** (guidance in knowledge and action for those of taqwā – who live in vigilant awareness of Allāh, shielding themselves from what angers Him).”

S3.
“**That is al-Kitāb**; **no rayb resides within it**; **it is hudan for al-muttaqīn** – those whose taqwā makes them receptive to and shaped by its guidance.”

S4.
“**That is al-Kitāb** about which **no rayb** can rightly be entertained; **it is hudan for al-muttaqīn**, the people of taqwā who combine sound belief with obedience.”

Group 3 – Literary–Interpretive (4 options)

L1.
“**That is al-Kitāb** – the Book raised above doubt – **no rayb in it**, only **hudan** unfolding for **al-muttaqīn**, whose hearts stand awake before Allāh.”

L2.
“**That is al-Kitāb; no shadow of rayb** rests upon it; **it is hudan** streaming into the lives of **al-muttaqīn**, those who walk watchfully before Allāh.”

L3.
“**That is al-Kitāb** – lifted beyond suspicion; **no rayb touches it**; **it is hudan** – a living guidance – **for al-muttaqīn**, souls alert with taqwā, guarding themselves from displeasing You.”

L4.
“**That is al-Kitāb** in which **rayb finds no place**; **it is hudan** for **al-muttaqīn**, who move through the world with an inner shield of taqwā.”

5.2 – Evaluation (indicative scores)

ID	Group	Accuracy	Clarity	Impact
D1	Didactic	10	9	8
D2	Didactic	9	9	8
D3	Didactic	9	9	8
D4	Didactic	9	8	8
S1	Scholarly	9	8	8
S2	Scholarly	10	9	8
S3	Scholarly	9	8	8
S4	Scholarly	9	8	8
L1	Literary	9	9	9
L2	Literary	9	8	9
L3	Literary	9	8	10
L4	Literary	8	8	9

5.3 – Final Selection & Comparative Justification

Selected:

- Didactic representative: **D1**
- Scholarly representative: **S2**
- Literary representative: **L3**

Comparative Justification Matrix (CJM)

Type	Text	Strengths	Why it won
Didactic (D1)	“That is al-Kitāb (this exalted revealed Book – the Qur’ān); there is no rayb (no disturbing doubt) in it; it is hudan (guidance that shows, directs, and leads aright) for al-muttaqīn (those who possess taqwā – vigilant Allāh-consciousness, guarding themselves from His displeasure).”	Explicitly explains every key term; very close to mainstream tafsīr; high beginner accessibility.	Best combined accuracy and clarity for teaching; minimal figurative language.
Scholarly (S2)	“That is al-Kitāb (this revealed Qur’ān of exalted rank); there is no rayb in it (no true, unsettling doubt clings to it); it is hudan for al-muttaqīn (guidance in knowledge and action for those of taqwā – who live in vigilant awareness of Allāh, shielding themselves from what angers Him).”	Encodes nuances of rayb, hudan, taqwā in concise glosses; links guidance to both knowledge and action.	Best balance of precision and readability; ideal as main reference rendering in a scholarly-tafsīr context.
Literary (L3)	“That is al-Kitāb – lifted beyond suspicion; no rayb touches it; it is hudan – a living guidance – for al-muttaqīn, souls alert with taqwā, guarding themselves from displeasing You.”	Evocative expressions (“lifted beyond suspicion,” “living guidance,” “souls alert with taqwā”), yet faithful to tafsīr.	Highest spiritual impact without doctrinal compromise; ideal for contemplative reading.

Primary QATF v9.1 rendering: we adopt **S2** as the **Final English Rendering**.

TIER 6 / 13 / 14 – Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al-Baqarah – āyah 2
﴿ **ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ** ﴾

(Fully vocalized; tajwīd color-coding not displayable here.)

Context summary:
Immediately after the disjointed letters “Alif Lām Mīm,” this verse proclaims the status of **al-Kitāb** (the Qur’ān): absolutely free of **rayb** and fundamentally **hudan for al-muttaqīn**. The next verses describe al-muttaqīn and their qualities (“those who believe in the unseen…”). Thus, this āyah serves as a gateway: it asserts the Qur’ān’s certainty and defines

its primary function as guidance, especially effective for those whose hearts are marked by **taqwā**.

---

2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **“That is al-Kitāb (this revealed Qur’ān of exalted rank); there is no rayb in it (no true, unsettling doubt clings to it); it is hudan for al-muttaqīn (guidance in knowledge and action for those of taqwā – who live in vigilant awareness of Allāh, shielding themselves from what angers Him).”**

2.2 Plain-English Version without Transliterations

> **“That is the revealed Book of highest rank; there is no real, disturbing doubt in it; it is guidance, in both knowledge and practice, for those who live in vigilant awareness of Allāh, guarding themselves from what would anger Him.”**

(No Arabic terms written in Latin script; still no “Lord” or “God”.)

---

3. Unified Tafsīr Explanation (≥100 words)

This verse presents three key truths about the Qur’ān. First, **“That is al-Kitāb”** uses a demonstrative that suggests elevation, indicating that this is **the** definitive revealed Book, incomparable in rank. Second, **“no rayb in it”** uses a form that categorically denies any disturbing doubt about the Qur’ān’s origin from Allāh, its truthfulness, or the soundness of its message. This does not forbid honest questions; rather, it affirms that any serious doubt is due to human deficiency, not a flaw in the Book.

Third, it describes the Qur’ān’s essential role as **“hudan for al-muttaqīn.”** The indefinite form of **hudan** can imply greatness: a most noble guidance. Classical mufassirūn explain that while the Qur’ān is a proof and invitation to all people, the **effective, transformative guidance** is realized especially by **al-muttaqīn** – those marked by **taqwā**, a watchful consciousness of Allāh that leads them to obey His commands and avoid His prohibitions. The more taqwā a person has, the more they benefit from the Qur’ān’s guidance in both understanding (ʿilm) and action (ʿamal). This

verse thus invites the reader to approach the Book with trust and taqwā to unlock its guidance.

---

4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This āyah challenges two common spiritual problems: **doubt** and **misuse of guidance**. By declaring **“no rayb in it,”** it calls you to distinguish between **honest inquiry** and a mindset that constantly looks for excuses to avoid surrender. The verse invites you to start from a posture of **trust**: that this revelation is from Allāh, free of inner contradiction, and that any difficulty you perceive is an invitation to deeper learning, not a sign of unreliability.

The description **“hudan for al-muttaqīn”** also corrects a passive attitude toward guidance. The Qur’ān is not magic ink that transforms anyone who touches it; it is guidance **for hearts prepared by taqwā.** This pushes you to ask: *Am I cultivating the qualities of al-muttaqīn so that the Book can truly guide me?* Taqwā shows in choices: honesty when lying seems easier, restraint when desire pushes, humility when ego is provoked. A practical step is to link your Qur’ān reading to taqwā-actions: before reciting, renew your intention to act on at least one point of guidance you encounter. Over time, this verse becomes a lived reality: the more you guard your relationship with Allāh, the more the Qur’ān opens itself to you as **hudan**.

---

5. Concluding Supplication (Duʿā’)

5.1 Duʿā’ in Arabic (no English letters, starts/ends as requested, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم هذا كتابك الذي قلت فيه: ﴿ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ﴾، نشهد أنه حقٌّ من عندك، لا ريب فيه، وأنه هدى لمن اتقاك. اللهم ارزقنا يقينًا لا يخالطه شك، وإيمانًا لا يرتد، وبصيرةً في كتابك تزيل عن قلوبنا كل ريب وشبهة.
اللهم اجعلنا من المتقين الذين ينتفعون بهدايتك، فيزدادون إيمانًا مع إيمانهم، وهدًى فوق هُداهم، واجعلنا نقرأ هذا الكتاب تلاوة تدبرٍ وخشوع، لا تلاوة عادةٍ ولسان.
اللهم طهّر قلوبنا من حب المعصية، ومن التعلق بالشهوات والشبهات، حتى يصير هذا الكتاب نورًا لنا في الظلمات، وشفاءً لما في الصدور، وحجةً لنا لا علينا. واجعلنا ممن يعملون بمحكمه، ويؤمنون بمتشابهه، ويقفون عند حدوده، ويستسلمون لحكمك فيه.

اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

5.2 Duʿā’ in English (with QATF rules, ≥100 words, ending as requested)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, this is **al-Kitāb** about which You said: “there is no rayb in it; it is hudan for al-muttaqīn.” I bear witness that it is truth from You, free of any real cause for doubt, and that it is guidance for those of **taqwā**. Grant me a heart of certainty, an īmān that does not turn back, and an insight into Your Book that removes from my chest every rayb and every confusion.
> Allāhumma, make me from **al-muttaqīn** who truly benefit from this **hudan** – increasing in faith, knowledge, and obedience. Let me recite the Qur’ān with reflection and humility, not as mere habit. Purify my heart from love of sin and attachment to desires and doubts, so that this Book becomes light for me in the darkness and a healing for what is in my chest, and a proof for me, not against me.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

TIER 0.1 – Operational Parameters

- Sūrah / Āyah: **Sūrat al-Baqarah – āyah 3**
﴿ **ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَاةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ** ﴾
- Framework: **QATF v9.1**
- Target Language: **English**
- Interpretation Languages: **Arabic + English**
- Translation Model: **Transliteration-Interpretive (Expanded & Adaptive)**
- Mandatory Alternatives: **12** (4 Didactic, 4 Scholarly, 4 Literary)
- Approved Tafsīr Sources: **al-Ṭabarī, Ibn Kathīr, al-Rāzī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī**

- Doctrinal rule: No “Lord” or “God” in our renderings; use **Allāh, Rabb, ilāh, taqwā, aṣ-Ṣalāh, al-ghayb**, etc., per the framework.

TIER 0.2 – Centralized Terms Repository (for this āyah)

Term	Tier	Policy	Applied Form
Allāh (implicit Speaker)	A	Never translated	**Allāh** (the one and only true divinity of all existence)
al-ghayb (	(ٱلْغَيْبِB	Transliteration + gloss	**al-ghayb** (the unseen realities that Allāh has informed of: Allāh Himself, angels, Hereafter, decree, etc.)
yuʾminūna (	(يُؤْمِنُونَC	Verb of core concept	**yuʾminūna** (they truly affirm with īmān – belief, trust, and acceptance)
yuqīmūna aṣ-Ṣalāh (	(يُقِيمُونَ ٱلصَّلَاةَB/C	Transliteration + gloss	**yuqīmūna aṣ-Ṣalāh** (they establish aṣ-Ṣalāh – the prescribed prayer, properly and consistently)
aṣ-Ṣalāh (	(ٱلصَّلَاةB	Transliteration + gloss	**aṣ-Ṣalāh** (the formal ritual prayer with its conditions, pillars, and inner presence)
rizq (	(رِزْقC	Transliteration + gloss	**rizq** (what Allāh provides: wealth, time, skills, etc.)
yunfiqūn (	(يُنفِقُونَC	Verb linked to infaq	**yunfiqūn** (they spend, in infaq, from their rizq seeking Allāh’s pleasure)

TIER 0.5 – Governing Context Document (GCD)

السياق الحاكم – بالعربية (≈180 كلمة)

بعد أن قررت الآية السابقة أن هذا القرآن «ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ»، بدأت هذه الآية في بيان أوصاف «ٱلْمُتَّقِينَ» المستفيدين بالهداية: ﴿ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَاةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ﴾، ثم تكمِّل الآية التي بعدها صفاتهم في الإيمان بالوحي والآخرة. فالآيات من (٢–٥) ترسم صورة كاملة لأهل التقوى في اعتقادهم وعبادتهم ومعاملاتهم.

السباق: تعظيم شأن al-Kitāb ونفي الريب عنه، واللحاق: ﴿وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ * أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾. النبرة توصيفية تربوية، تبيّن أن حقيقة التقوى ليست ادّعاء قلبيًّا فحسب، بل إيمانٌ بـ al-ghayb، وإقامةٌ عمليةٌ لـ aṣ-Ṣalāh، وإنفاقٌ من rizq Allāh في وجوه الخير. لا سبب نزول خاص؛ فهي رسم لملامح النموذج الإيماني العام. الإطار التفسيري: الجمع بين البعد العقدي (الإيمان بالغيب)، والبعد التعبدي (الصلاة)، والبعد الاجتماعي المالي (الإنفاق)، باعتباره مدخلاً أساسيًا للانتفاع بهدى هذا الكتاب.

Governing Context – in English (≈180 words)

After the previous verse declared that this Qur’ān is **al-Kitāb in which there is no rayb, a hudan for al-muttaqīn**, this verse begins to describe the qualities of **al-muttaqīn** who truly benefit from that guidance: **“those who yuʾminūna bi-l-ghayb, establish aṣ-Ṣalāh, and from what We have provided them they yunfiqūn.”** The next verse completes their profile by mentioning belief in revelation and certainty about the Hereafter. Thus, verses 2–5 together present a full portrait of the people of taqwā in their beliefs, worship, and dealings.

The preceding context exalts the Book and removes doubt from it; the following context speaks of belief in what was revealed to Muḥammad and prior messengers, and in the Hereafter with yaqīn, concluding that such people are on guidance from their Rabb and are the successful. The tone is descriptive and educative: it teaches that genuine taqwā is not a vague inner claim, but a lived combination of **belief in al-ghayb**, **practical establishment of aṣ-Ṣalāh**, and **spending from Allāh’s rizq in His paths**. There is no specific occasion of revelation; the verse outlines a general, timeless model. This framing constrains interpretation: these traits are basic entry-conditions for one to truly receive the Qur’ān as **hudan**.

TIERS 1 & 2 – Lexical–Morphological Analysis

Word	Root	Morphology	Layers of meaning	Classical exegesis (sample)	Translation strategy
ٱلَّذِينَ (alladhīna)	–	Relative pronoun, masc. plural	**1. Literal:** “those who”. **2. Structural:** Introduces a defining relative clause describing al-muttaqīn.	Standard. It ties this āyah back to “al-muttaqīn” in 2:2.	Translate as “those who”.
يُؤْمِنُونَ (yuʾminūna)	أ-م-ن	Form IV imperfect verb, 3rd pers. masc. pl. (they believe)	**1. Literal:** They believe. **2. Conceptual (īmān):** Affirmation with the heart, verbal acknowledgement, and, by implication, action. **3. Spiritual:** Trusting, inwardly surrendering, and feeling secure through Allāh.	**Ibn Kathīr:** Īmān is “speech, belief, and action,” increasing and decreasing. **al-Saʿdī:** Here, a firm, unshaken belief.	**Transliterate+Explain:** “yuʾminūna (truly affirm with īmān – belief, trust, and acceptance)”.

) بِٱلْغَيْبِ |bi-l-ghayb) | غ-ي- | بPreposition **bi-** + noun **al-ghayb**, sing., definite | **1. Literal:** In / with the unseen.
2. Conceptual: Realities beyond sensory perception: Allāh, angels, Jannah, Jahannam, Qadar, etc., as Allāh has informed.
3. Spiritual: Living by what is hidden yet more real than what is seen. | **al-Ṭabarī:** Belief in Allāh, His angels, books, messengers, and the unseen of the Afterlife.
Ibn ʿĀshūr: Includes all that lies beyond empirical access but is conveyed by revelation. | **Transliterate+Explain:** “al-ghayb (the unseen realities Allāh has informed of)”. |
) وَيُقِيمُونَ |wa-yuqīmūna) | و-ق- | مForm IV imperfect verb, 3rd pers. masc. pl. (they establish) | **1. Literal:** They cause to stand; they establish.
2. Conceptual: Performing an act in a complete, upright, and consistent manner.
3. Spiritual: Centering life around that act as a pillar. | **al-Saʿdī:** Includes fulfilling its conditions, pillars, and presence of heart.
Ibn Kathīr: More than mere performance; it is perfection and continuity. | **Transliterate+Explain:** “yuqīmūna (they establish fully and consistently)”. |
) ٱلصَّلَاةَ |aṣ-Ṣalāh) | ص-ل- / ل-و | يNoun, definite, sing., object of yuqīmūna | **1. Literal:** Supplication; connection; ritual prayer.
2. Sharʿī: The prescribed ritual prayer with its times, movements, recitations, and inward khushūʿ.
3. Spiritual: A living connection and conversation between the servant and Allāh. | **Ibn Kathī **:رHere: the five daily prayers.
al-Qurṭubī: Includes obligations and recommended aspects. | **Transliterate+Explain:** “aṣ-Ṣalāh (the prescribed ritual prayer, outwardly and inwardly)”. |
) وَمِمَّا |wa-mimmā) | – | Conjunction **wa-** + preposition **min** + relative **mā** | **1. Literal:** And from what.
2. Conceptual: Signifies “some of what” – not all of it, but a meaningful portion. | Standard; indicates partial infaq from rizq. | Translate as “and from what / and out of what”. |
) رَزَقْنَٰهُمْ |razaqnāhum) | ر-ز- | قForm I perfect, 1st pers. pl. + pronoun “-hum” (We provided them) | **1. Literal:** We provided them.
2. Conceptual: We granted them **rizq**: sustenance, wealth, capacities, opportunities.
3. Spiritual: Rizq as a trust from Allāh to be used in His way. | **al-Saʿdī:** Includes all types of rizq: material and otherwise.
Ibn ʿĀshūr: Emphasizes that what they spend is ultimately from Allāh. | **Transliterate+Explain:** “from what We have provided them of rizq (provision).” |
) يُنفِقُونَ |yunfiqūn) | ف-ن- | قForm IV imperfect verb, 3rd pers. masc. pl. (they spend) | **1. Literal:** They spend (give out).
2. Conceptual: They practice **infaq** – spending in obedience: zakāh, charity, support of dependants and good causes.
3. Spiritual: Letting go for Allāh’s sake, trusting His replacement and reward. | **Ibn Kathīr:** Includes obligatory (zakāh) and recommended charity.
al-Saʿdī: Spending in

ways that draw one near to Allāh. | **Transliterate+Explain:** “yunfiqūn (they spend, in infaq, from their rizq seeking Allāh’s pleasure).” |

TIERS 3 & 4 – Rhetorical & Comparative Translation Analysis

Major English Translations of 2:3

Translator	Rendering	Acc.	Rhet.	Notes
Muhammad Asad	“who believe in the existence of that which is beyond the reach of human perception, and are constant in prayer, and spend on others out of what We provide for them as sustenance;”	9/10	9/10	Strong unpacking of al-ghayb; slightly paraphrastic but rich.
Mustafa Khattab	“who believe in the unseen, establish prayer, and donate from what We have provided for them;”	10/10	9/10	Clear and close; “donate” somewhat modern, captures infaq sense.
Saheeh International	“Who believe in the unseen, establish prayer, and spend out of what We have provided for them,”	10/10	8/10	Very literal and accurate; stylistically plain.
Abdul Haleem	“who believe in the unseen, keep up the prayer, and give out of what We have provided for them;”	9/10	9/10	“Keep up” nicely captures istiqāmah; “give out” okay.
ʿAbdel-Ghaffar Hilāl	“who believe in the Unseen, perform the prayer, and spend out of what We have provided them;”	9/10	8/10	Faithful; “perform” weaker than “establish.”
The Study Quran	“who believe in the Unseen, and perform the prayer, and spend out of that which We have provided them;”	10/10	8/10	Accurate, with tafsīr details elsewhere.
Yusuf Ali (Amana)	“Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;”	9/10	9/10	“Steadfast” strong; overall traditional phrasing.

Rhetorical observations:

- The verse is a **defining relative clause** specifying al-muttaqīn.
- It arranges traits in a **triad**: creed (īmān in al-ghayb), worship (aṣ-Ṣalāh), and social/financial ethics (infaq).
- Present tense verbs suggest **ongoing qualities**, not one-time acts.

Our rendering must preserve this structure and highlight these three pillars.

TIER 5 – 12 Alternatives: Generation, Evaluation, Selection

5.1 – 12 Alternatives

Group 1 – Didactic (4 options)

D1.
“**those who yuʾminūna bi-l-ghayb** (truly affirm with īmān the unseen realities Allāh has informed of), **and yuqīmūna aṣ-Ṣalāh** (establish the prescribed prayer properly and consistently), **and from what We have provided them of rizq they yunfiqūn** (spend in infaq in Our path).”

D2.
“those who **yuʾminūna bi-l-ghayb** (believe in al-ghayb – Allāh, the angels, the Hereafter, and all unseen matters He has told of), **and yuqīmūna aṣ-Ṣalāh** (perform and maintain the five daily prayers as they should be), **and yunfiqūn** (spend) **from the rizq We have granted them.**”

D3.
“those who **yuʾminūna bi-l-ghayb** (have īmān in what lies beyond sense-perception), **and yuqīmūna aṣ-Ṣalāh** (uphold ṣalāh outwardly and inwardly), **and yunfiqūn** (give) **from that which We have provided them.**”

D4.
“those who **believe in al-ghayb**, **who establish aṣ-Ṣalāh**, and **who spend from what We have provided them of rizq** in obedience to Allāh.”

Group 2 – Scholarly (4 options)

S1.
“those **who yuʾminūna bi-l-ghayb** (firmly affirm and inwardly trust in al-ghayb – the unseen realm known by revelation), **and yuqīmūna aṣ-Ṣalāh** (establish the prescribed prayer with its conditions, pillars, and presence of heart), **and yunfiqūn** from **what We have provided them** (of rizq) in ways Allāh loves.”

S2.
“those **who yuʾminūna bi-l-ghayb** (truly believe and rely upon the unseen realities disclosed by Allāh), **and yuqīmūna aṣ-Ṣalāh** (diligently

establish aṣ-Ṣalāh as the axis of their day and life), **and yunfiqūn** (spend) **out of what We have provided them of rizq**, in obligatory and voluntary infaq."

S3.
"those **who yuʾminūna bi-l-ghayb** (accept with īmān what cannot be seen but is attested by revelation), **and yuqīmūna aṣ-Ṣalāh** (give ṣalāh its due form and spirit), **and from Our provision to them they yunfiqūn** in obedience and gratitude."

S4.
"those **who yuʾminūna bi-l-ghayb**, **and uphold aṣ-Ṣalāh in establishment**, **and from such rizq as We have granted them yunfiqūn** (they perform infaq in the avenues of right)."

Group 3 – Literary–Interpretive (4 options)

L1.
"those who **yuʾminūna bi-l-ghayb** (believe in what lies beyond their eyes), **and yuqīmūna aṣ-Ṣalāh** (standing before You in ordered prayer), **and yunfiqūn** (spend) **from the rizq You have poured into their hands.**"

L2.
"those who **trust al-ghayb** as told by You, **raise aṣ-Ṣalāh** like pillars in their day, and **let go in infaq** from what You have fed their lives with of rizq."

L3.
"those **who yuʾminūna bi-l-ghayb** (hearts anchored in unseen certainties), **and yuqīmūna aṣ-Ṣalāh** (weaving their days around the cadence of prayer), **and yunfiqūn** (loosening their grip) **on the rizq You have given them, spending it for Your sake.**"

L4.
"those who **believe beyond the visible**, **root themselves in aṣ-Ṣalāh**, and **let their rizq flow in infaq** from what You have granted them."

5.2 – Evaluation (indicative scores)

ID	Group	Accuracy	Clarity	Impact
D1	Didactic	10	9	8
D2	Didactic	9	9	8
D3	Didactic	9	9	8
D4	Didactic	9	9	8
S1	Scholarly	9	8	8
S2	Scholarly	10	9	8
S3	Scholarly	9	8	8
S4	Scholarly	9	8	8
L1	Literary	9	9	9
L2	Literary	9	8	9
L3	Literary	9	8	10
L4	Literary	8	8	9

5.3 – Final Selection & Comparative Justification

Selected:

- Didactic: **D1**
- Scholarly: **S2**
- Literary: **L3**

Comparative Justification Matrix (CJM)

Type	Text	Strengths	Why it won
Didactic (D1)	“those who yuʾminūna bi-l-ghayb (truly affirm with īmān the unseen realities Allāh has informed of), and yuqīmūna aṣ-Ṣalāh (establish the prescribed prayer properly and consistently), and from what We have provided them of rizq they yunfiqūn (spend in infaq in Our path).”	Clear glosses on al-ghayb, aṣ-Ṣalāh, rizq, infaq; tightly aligned with standard tafsīr.	Best for learners; spells out key concepts without figurative language.
Scholarly (S2)	“those who yuʾminūna bi-l-ghayb (truly believe and rely upon the unseen realities disclosed by Allāh), and yuqīmūna aṣ-Ṣalāh (diligently establish aṣ-Ṣalāh as the axis of their day and life), and yunfiqūn (spend) out of what We have provided them of rizq, in obligatory and voluntary infaq.”	Captures īmān as trust, prayer as life-axis, infaq as both zakāh and nafl; concise yet rich.	Best balance of precision and readability; suitable as main reference rendering.
Literary (L3)	“those who yuʾminūna bi-l-ghayb (hearts anchored in unseen certainties), and yuqīmūna aṣ-Ṣalāh (weaving their days around the cadence of prayer), and yunfiqūn (loosening their grip) on the rizq You

have given them, spending it for Your sake.” | Powerful imagery (“anchored,” “weaving,” “loosening their grip”) without doctrinal drift. | Highest impact; ideal for tadabbur and public reading. |

Primary QATF rendering: we adopt **S2** as the **Final English Rendering**.

TIER 6 / 13 / 14 – Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al-Baqarah – āyah 3
﴿ **ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَاةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ** ﴾

(Fully vocalized; tajwīd color-coding not displayable here.)

Context summary:
Following the declaration that the Qur’ān is **hudan for al-muttaqīn** (v.2), this verse begins defining those muttaqīn: they **believe in al-ghayb**, **establish aṣ-Ṣalāh**, and **spend from what Allāh has provided them**. The next verse adds belief in revelation and the Hereafter. Together, these verses portray a community whose **faith, worship, and spending** are aligned with divine guidance, making them receptive to the Qur’ān’s hudan.

---

2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **“those who yuʾminūna bi-l-ghayb** (truly believe and rely upon the unseen realities disclosed by Allāh), **and yuqīmūna aṣ-Ṣalāh** (diligently establish aṣ-Ṣalāh as the axis of their day and life), **and yunfiqūn** (spend) **out of what We have provided them of rizq**, in obligatory and voluntary infaq.”

2.2 Plain-English Version without Transliterations

> **“those who truly believe in and rely upon the unseen realities that Allāh has disclosed, who diligently establish the prescribed prayer as the axis of their day and life, and who spend out of what We have provided them as provision, in both obligatory and voluntary ways, seeking Our pleasure.”**

(No transliterations; still no “Lord” or “God”.)

---

3. Unified Tafsīr Explanation (≥120–150+ words)

This verse begins the detailed description of **al-muttaqīn** to whom the Qur’ān is a special hudan. The first trait is that they **“yuʾminūna bi-l-ghayb”** – they have īmān in al-ghayb: Allāh, His angels, His books, His messengers, Jannah, Jahannam, the Resurrection, and the decree – all realities that lie beyond direct sense-perception but are firmly established by revelation. Their lives are not confined to what eyes can see; they order their choices with an eye to what is with Allāh.

The second trait is that they **“yuqīmūna aṣ-Ṣalāh.”** More than merely “praying,” they **establish** ṣalāh: observing its times, fulfilling its conditions and pillars, maintaining it regularly, and seeking presence of heart within it. Ṣalāh becomes a structural pillar of their day and a living connection with Allāh.

The third trait is that they **“yunfiqūn from what We have provided them.”** They recognize their rizq as a gift and trust from Allāh, and therefore they spend from it in His cause: both obligatory (such as zakāh and family maintenance) and voluntary charity and support of good. Thus, their īmān is not locked in the heart; it flows into disciplined worship and generous social conduct, forming a complete portrait of those who are ready to receive the Qur’ān’s guidance.

---

4. Strategic Tadabbur – Reflective Lessons (≥120–150+ words)

This verse offers a **three-part diagnostic** for one’s spiritual state.

First, **belief in al-ghayb** challenges a materialist mindset. Much modern thinking assumes that only what can be measured is real. This āyah insists that the most decisive realities – Allāh, the Hereafter, the unseen workings of Qadar – are beyond direct perception. Tadabbur here means asking: how deeply do these unseen certainties shape my priorities, fears, hopes, and sacrifices?

Second, **establishing aṣ-Ṣalāh** questions the place of prayer in your daily structure. Is ṣalāh something you squeeze around other

commitments, or is it the fixed scaffold around which you build your day? “yuqīmūna” calls you not only to punctual performance, but to care about khushūʿ, understanding of what you recite, and continuity over years.

Third, **spending from what Allāh has provided** exposes your relationship with wealth. Do you see rizq as truly from Allāh, entrusted to you to channel toward good, or as something you own absolutely? Infaq is an act of **trust**: letting go for Allāh’s sake in confidence that He replaces and rewards. A concrete practice is to pair your ṣalāh with regular, even small, acts of charity and support for others, and to consciously remind yourself, “This is from what Allāh provided me; I am returning a portion to His path.”

---

5. Concluding Supplication (Duʿā’)

5.1 Duʿā’ in Arabic (no English, starts/ends as requested, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم اجعلني من الذين يؤمنون بالغيب، فيمتلئ قلبي يقينًا بك، وبملائكتك، وبكتبك، وبرسلك، وباليوم الآخر، وبالقدر خيره وشره، ولا تجعل إيماني تقليدًا ضعيفًا، بل علمًا ونورًا وطمأنينة.
اللهم أعنِّي على إقامة الصلاة حقًّا؛ في أوقاتها، مع خشوع قلبي، وحضور عقلي، وحسن أدب جوارحي، واجعلها قرةَ عينٍ لي، ونورًا في وجهي وصدري وقبري.
اللهم اجعلني ممن ينفقون مما رزقتهم، في الواجبات والنوافل، في السر والعلانية، ابتغاء وجهك، لا رياءً ولا سمعة، وبارك لي في كل رزق أنعمت به عليَّ، واجعل إنفاقي سببًا لرفعة درجتي وقربتي منك.
اللهم لا تجعلني من الغافلين عن الغيب، ولا من المفرطين في الصلاة، ولا من البخلاء بما في أيديهم، بل اجعلني من أهل الإيمان والعمل والإنفاق.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

5.2 Duʿā’ in English (with QATF rules, ≥100 words, ending as requested)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, make me among those who **yuʾminūna bi-l-ghayb** – whose hearts are firm in īmān in You, Your angels, Your Books, Your messengers, Yawm al-Qiyāmah, and al-Qadar, without doubt or hesitation.

Do not let my faith be weak imitation, but make it light, knowledge, and serenity.
> Allāhumma, help me to **yuqīmūna aṣ-Ṣalāh** in truth: on time, with khushūʿ in my heart, understanding of my recitation, and good manners of my limbs. Make ṣalāh the comfort of my eyes and the pillar of my day.
> Allāhumma, make me of those who **yunfiqūn from what You have provided of rizq** – giving what is due in zakāh and what is beautiful in charity, in secret and in public, purely for Your Face. Bless my rizq and let my infaq raise my rank and draw me closer to You.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

TIER 0.1 – Operational Parameters

- Sūrah / Āyah: **Sūrat al-Baqarah – āyah 5**
﴿ **أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ** ﴾
- Framework: **QATF v9.1**
- Target Language: **English**
- Interpretation Languages: **Arabic + English**
- Translation Model: **Transliteration-Interpretive (Expanded & Adaptive)**
- Mandatory Alternatives: **12** (4 Didactic, 4 Scholarly, 4 Literary)
- Approved Tafsīr Sources: **al-Ṭabarī, Ibn Kathī ,ر al-Rāzī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī**
- Doctrinal rule: No “Lord” or “God” in our renderings; we use **Allāh, Rabb, ilāh** etc.

TIER 0.2 – Centralized Terms Repository (for this āyah)

Term	Tier	Policy	Applied Form
Allāh (implicit Speaker)	A	Never translated	**Allāh** (the one and only true divinity of all existence)
hudā / hudan (	(هُدًىC	Transliteration + gloss	**hudā / hudan** (guidance – showing, directing, and leading aright)
Rabb (	(رَبّB	Transliteration + gloss	**Rabb** (Nurturing-Sustainer, Owner, and Master)
min Rabbihim (	(مِّن رَّبِّهِمْC	Transliteration + gloss	**min Rabbihim** (from their Rabb – their Nurturing-Sustainer)

| al-mufliḥūn (| (ٱلْمُفْلِحُونَB | Transliteration + gloss | **al-mufliḥūn** (those who truly attain falāḥ – success, salvation, and attainment of what benefits) |
| falāḥ (| (فَلَاحB | Transliteration + gloss | **falāḥ** (real success: salvation from harm and attainment of lasting good) |

TIER 0.5 – Governing Context Document (GCD)

السياق الحاكم – بالعربية (≈180 كلمة)

الآيات من (٢–٤) من سورة البقرة وصفت «ٱلْمُتَّقِينَ» الذين ينتفعون بـ hudā هذا al-Kitāb: يؤمنون بـ Muḥammad ويؤمنون بما أنزل إلى rizq Allāh، وينفقون من aṣ-Ṣalāh، ويقيمون al-ghayb، وبِٱلْـآخِرَة هم يوقنون. تأتي هذه الآية الخامسة خاتمةً لوصفهم: صلى الله عليه وسلم وما أنزل من قبله، ﴿أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾؛ لتقرّر نتيجة هذه الأوصاف: أن أصحابها على هداية مستقيمة ثابتة من Rabb هم، وأنهم وحدهم أهل الفلاح الحقيقي.

السباق: بيان صفات المتقين، واللحاق: الانتقال إلى ذكر الكافرين المعاندين في قوله: ﴿إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾. فالسياق يقسّم الناس إلى ثلاثة أصناف: متقين مهتدين مفلحين، وكافرين معاندين، ومنافقين (في الآيات التي تليها). النبرة في هذه الآية تقريرية تكريمية؛ ترفع شأن أهل التقوى hudā هم ليس من أنفسهم فقط، بل «مِّن رَّبِّهِمْ»، وأن الفلاح ليس ادّعاء، بل ثمرة عملية وتؤكّد أن Jannah و Allāh لتلك الأوصاف السابقة، يتجلّى في النجاة من العذاب، والفوز برضا.

Governing Context – in English (≈180 words)

Verses 2–4 of Sūrat al-Baqarah described **al-muttaqīn** who benefit from the Qur’ān’s **hudā**: they believe in al-ghayb, establish aṣ-Ṣalāh, spend from Allāh’s rizq, believe in what was sent to Muḥammad and what was sent before him, and have yaqīn in al-Ākhirah. This fifth verse concludes their description:
“Those are upon hudā from their Rabb, and those – they are al-mufliḥūn.” It states the outcome of those traits: such people stand upon firm guidance from their Rabb, and they alone are the ones who truly attain falāḥ (real success).

The preceding context defines their beliefs and practices; the following context turns to the outright disbelievers: “Indeed, those who have disbelieved – it is the same for them whether you warn them or do not warn them, they will not believe,” and then to the hypocrites. Thus the passage divides humanity into three paradigms: guided, successful muttaqīn; defiant disbelievers; and hypocrites. The tone of verse 5 is declarative and

honoring: it elevates the people of taqwā and stresses that their hudā is **“min Rabbihim”** – from their Nurturing-Sustainer – not self-generated, and that falāḥ is not a slogan but the actual fruit of embodying the previous traits: salvation from punishment and attainment of Allāh’s pleasure and Jannah.

TIERS 1 & 2 – Lexical–Morphological Analysis

Word / Phrase	Root	Morphology	Layers of meaning	Classical exegesis (sample)	Translation strategy
) أُوْلَٰٓئِكَ |ulā’ika) | – | Demonstrative pronoun, plural (“those”) | **1. Literal:** Those people (previously described).
2. Rhetorical: Points to them as a distinct, elevated group; implies distance of rank (honor).
3. Spiritual: Stresses that the described muttaqīn are a clearly identifiable category. | **Ibn ʿĀshūr:** Demonstrative for praise and distinction.
al-Qurṭubī: Refers back to the ones with prior attributes. | Translate as “those” (with sense of “those ones”). |
ʿ) عَلَىٰ |alā) | – | Preposition “upon, on” | **1. Literal:** Upon.
2. Conceptual: Indicates being firmly established upon something, like standing on solid ground.
3. Spiritual: They are not merely near guidance; they are standing securely upon it. | **al-Saʿdī:** Suggests istiqrār (settledness) upon guidance. | Translate as “upon/on” with explanation in tafsīr. |
) هُدًى |hudā) | ه-د- | يIndefinite verbal noun (maṣdar); here object of the preposition ʿalā | **1. Literal:** Guidance.
2. Conceptual: That which shows, directs, and leads to the right destination.
3. Spiritual: Light in heart and life that leads to Allāh’s pleasure and safety from misguidance. | **al-Ṭabarī:** Guidance in belief and actions.
al-Saʿdī: A complete guidance granted to them. | **Transliterate+Explain:** “hudā (guidance – showing, directing, and leading aright)”. |
) مِّن رَّبِّهِمْ |min Rabbihim) | ب-ر- | بPreposition **min** (from) + noun **Rabb**, in iḍāfah to pronoun “-him” (their) | **1. Literal:** From their Rabb.
2. Conceptual: Their guidance comes directly as a gift and support from their Nurturing-Sustainer, not from themselves alone.
3. Spiritual: Links their state of guidance to an ongoing relationship of tarbiyah and care from Allāh. | **Ibn Kathīr:** It is guidance proceeding from Allāh, not self-claimed.
al-Saʿdī: This is the noblest type of guidance, coming from the Rabb. | **Transliterate+Explain:** “min Rabbihim (from their Rabb – their Nurturing-Sustainer, Owner, and Master).” |

) وَأُوْلَٰئِكَ |wa-ulā’ika) | – | Conjunction **wa-** + demonstrative pronoun (repetition) | **1. Literal:** And those.
2. Rhetorical: Repetition for emphasis and to introduce the second predicate (al-mufliḥūn). | Emphasizes them again to state their outcome. | Translate “and those” (those very ones). |
) هُمُ |hum) | – | Independent pronoun, 3rd pers. masc. pl., for emphasis | **1. Literal:** They.
2. Rhetorical: Exclusive emphasis: **they, and they alone**, are truly al-mufliḥūn. | **Ibn ʿĀshūr:** Indicates ḥaṣr (restriction) – true falāḥ is theirs alone. | Translate “they are (in particular)”. |
) ٱلْمُفْلِحُونَ |al-mufliḥūn) | ف-ل- | حPlural active participle (form IV: aflaḥa – to succeed), with **al-** (definite) | **1. Literal:** Those who succeed, prosper.
2. Conceptual: Those who attain what they seek and are saved from what they fear, in both worlds.
3. Spiritual: Those who gain Allāh’s pleasure, escape His punishment, and reach lasting felicity. | **al-Saʿdī:** True falāḥ is exclusive to them: safety from the Fire and attainment of Jannah.
al-Qurṭubī: Includes success in both dīn and dunyā, but primarily in the Hereafter. | **Transliterate+Explain:** “al-mufliḥūn (those who truly attain falāḥ – success and salvation).” |

TIERS 3 & 4 – Rhetorical & Comparative Translation Analysis

Major English Translations of 2:5

Translator	Rendering	Acc.	Rhet.	Notes
Muhammad Asad	“It is they who follow the guidance [which comes] from their Sustainer; and it is they, they who shall attain to a happy state!”	9/10	9/10	Emphasizes pronouns; “happy state” paraphrases falāḥ; uses “Sustainer” for Rabb.
Mustafa Khattab	“It is they who are truly guided by their Lord, and it is they who will be successful.”	10/10	9/10	Very clear; “truly guided” captures “ʿalā hudan”; “successful” for mufliḥūn.
Saheeh International	“Those are upon [right] guidance from their Lord, and it is those who are the successful.”	10/10	8/10	Very literal; bracketed “[right]” clarification; “upon guidance” preserves image.
Abdul Haleem	“Such people are following their Lord’s guidance and it is they who will prosper.”	9/10	9/10	Smooth; “prosper” for falāḥ; “following” weaker than “ʿalā hudan” (upon guidance).
ʿAbdel-Ghaffar Hilāl	“Those are on guidance from their Lord, and those are the successful.”	10/10	8/10	Faithful; keeps repetition of “those.”

| **The Study Quran** | “It is they who are upon guidance from their Lord; it is they who shall prosper.” | 10/10 | 8/10 | Nice emphasis; “prosper” again. |
| **Yusuf Ali (Amana)** | “They are on (true) guidance, from their Lord, and it is these who will prosper.” | 9/10 | 8/10 | Classic; adds “(true)”; “prosper” for mufliḥūn. |

Rhetorical features:

- Double use of **ulā’ika** + **hum** creates **strong emphasis** and a sense of pointing to a distinguished group.
- The phrase **“ʿalā hudan”** evokes an image of standing firmly **upon** a platform of guidance.
- Ending with **“al-mufliḥūn”** sums up worldly and ultimate success, wrapping the previous traits (2:2–4) with a powerful promise.

Our rendering should:

- Preserve emphasis (those, they, they alone).
- Keep the “upon guidance” imagery.
- Maintain the rich sense of **falāḥ** for al-mufliḥūn.

TIER 5 – 12 Alternatives: Generation, Evaluation, Selection

5.1 – 12 Alternatives

Group 1 – Didactic (4 options)

D1.
“**Those** are **ʿalā hudan** (firmly upon hudā – right guidance) **min Rabbihim** (from their Rabb – their Nurturing-Sustainer), **and those – they are al-mufliḥūn** (the ones who truly attain falāḥ: success and salvation).”

D2.
“Those people are **upon hudā** (on clear, correct guidance) **from their Rabb**, and those same people are **al-mufliḥūn** (the truly successful ones who are saved and rewarded).”

D3.
“Such are **on hudā** (standing on guidance) **from their Rabb**, and such are **al-mufliḥūn** (those who win real success in this world and the next).”

D4.
“Those are firmly **upon hudā from their Rabb**, and those are **al-mufliḥūn** – those who are saved from punishment and reach Allāh’s pleasure.”

Group 2 – Scholarly (4 options)

S1.
“**Those** are **ʿalā hudan min Rabbihim** (established upon hudā – sound, right guidance from their Rabb), **and those – they are al-mufliḥūn** (the ones who truly attain falāḥ – salvation and attainment of lasting good).”

S2.
“**Those** are **ʿalā hudan min Rabbihim** (firmly upon hudā – divinely granted guidance from their Rabb), **and those – they, and they alone, are al-mufliḥūn** (those who attain real falāḥ: being spared from ultimate loss and granted enduring success).”

S3.
“**Those** stand **upon hudā from their Rabb**, and **those in particular are al-mufliḥūn**, the people of true falāḥ in dīn and in the final outcome.”

S4.
“**Those** are settled **upon hudā from their Rabb**, and **those – none but they – are al-mufliḥūn**, truly successful in escaping harm and attaining benefit.”

Group 3 – Literary–Interpretive (4 options)

L1.
“**Those** are **upon hudā** – standing on guidance from their Rabb – **and those are al-mufliḥūn**, the ones for whom the story ends in gain, not loss.”

L2.
“**Those** are lifted **upon hudā from their Rabb**, and **those are al-mufliḥūn**: the ones who pass the test and emerge in undimmed success.”

L3.
“**Those** are **ʿalā hudan min Rabbihim** – held firm on a beam of guidance from their Rabb – **and those, only they, are al-mufliḥūn**, who step out of this life into true falāḥ.”

L4.
“**Those** stand **upon guidance poured down from their Rabb**, and **those alone are al-mufliḥūn** – their end is safety and their gain never fades.”

5.2 – Evaluation (indicative scores)

ID	Group	Accuracy	Clarity	Impact
D1	Didactic	10	9	8
D2	Didactic	9	9	8
D3	Didactic	9	9	8
D4	Didactic	9	8	8
S1	Scholarly	9	8	8
S2	Scholarly	10	9	8
S3	Scholarly	9	8	8
S4	Scholarly	9	8	8
L1	Literary	9	9	9
L2	Literary	9	8	9
L3	Literary	9	8	10
L4	Literary	8	8	9

5.3 – Final Selection & Comparative Justification

Selected representatives:

- Didactic: **D1**
- Scholarly: **S2**
- Literary: **L3**

Comparative Justification Matrix (CJM)

Type	Text	Strengths	Why it won
Didactic (D1)	“Those are ʿalā hudan (firmly upon hudā – right guidance) min Rabbihim (from their Rabb – their Nurturing-Sustainer), and

those – they are al-mufliḥūn (the ones who truly attain falāḥ: success and salvation).” | Clearly explains hudā, min Rabbihim, and al-mufliḥūn; tightly aligned with mainstream tafsīr. | Best beginner clarity while remaining faithful; minimal metaphor. |
| **Scholarly (S2)** | “Those are ʿalā hudan min Rabbihim (firmly upon hudā – divinely granted guidance from their Rabb), and those – they, and they alone, are al-mufliḥūn (those who attain real falāḥ: being spared from ultimate loss and granted enduring success).” | Captures divine source of guidance, firmness (“ʿalā”), and exclusivity (“they, and they alone”) of falāḥ; good technical precision. | Strongest balance for use as primary QATF rendering in a tafsīr context. |
| **Literary (L3)** | “Those are ʿalā hudan min Rabbihim – held firm on a beam of guidance from their Rabb – and those, only they, are al-mufliḥūn, who step out of this life into true falāḥ.” | Vivid imagery (“beam of guidance,” “step out of this life into true falāḥ”) capturing the spiritual sense of stability and ultimate success. | Highest impact while staying doctrinally sound; ideal for tadabbur and public recitation in English. |

Primary QATF v9.1 rendering: we adopt **S2** as the **Final English Rendering**.

TIER 6 / 13 / 14 – Final Structured Presentation

1. Qur’anic Text and Context

Sūrat al-Baqarah – āyah 5
﴿ **أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ** ﴾

(Fully vocalized; tajwīd color-coding not representable here.)

Context summary:
After verses 2–4 describe the traits of **al-muttaqīn** (belief in al-ghayb, ṣalāh, infaq, belief in all revelation, yaqīn in the Hereafter), this verse states their status and outcome: they are **upon hudā from their Rabb**, and they are **al-mufliḥūn**. The following verses move to the disbelievers and hypocrites. Thus, verse 5 seals the profile of the guided believers with a divine testimony about their guidance and success.

---

2. Final Translation & Plain-English Variant

2.1 Final English Rendering (Scholarly – S2)

> **“Those are ʿalā hudan min Rabbihim** (firmly upon hudā – divinely granted guidance from their Rabb), **and those – they, and they alone, are al-mufliḥūn** (those who attain real falāḥ: being spared from ultimate loss and granted enduring success).”

2.2 Plain-English Version without Transliterations

> **“Those people are firmly upon guidance from their Nurturing-Sustainer, and those people – they, and they alone – are the ones who attain real success: being saved from ultimate loss and granted enduring, lasting good.”**

(No transliterations; still no “Lord” or “God”.)

---

3. Unified Tafsīr Explanation (≥100 words)

This verse is a divine verdict on the people described in verses 2–4. The demonstrative **“ulā’ika”** points back to them as a distinct, honored group. The phrase **“ʿalā hudan”** suggests not merely that they have some guidance, but that they are **standing firmly upon it**, like a person on solid ground rather than in a confusing maze. The guidance is explicitly **“min Rabbihim”** – from their Rabb – affirming that their right beliefs and deeds are a gift from Allāh’s nurturing care, not a reason for pride.

The second half of the verse repeats **“ulā’ika”** and adds **“hum”** for emphasis, then names them **“al-mufliḥūn.”** This term, from **falāḥ**, implies both being **saved from what one fears** (punishment, misguidance, loss) and **attaining what one hopes for** (Allāh’s pleasure, safety, and Jannah). Classical commentators stress that true falāḥ in both this life and the next belongs exclusively to the people of these qualities: īmān in al-ghayb, ṣalāh, infaq, belief in all revelation, and yaqīn in al-Ākhirah. Others may have partial or apparent success, but the full, enduring falāḥ is reserved for this group.

---

4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This āyah invites you to **redefine success**. In many minds, success is measured in wealth, status, comfort, or recognition. Here, Allāh defines

al-mufliḥūn as those who live the pattern of verses 2–4 and then states that **they alone** are the truly successful. That means a person might appear “successful” by worldly measures yet be far from falāḥ if they lack this guidance, and someone with modest means but these traits may be among al-mufliḥūn.

The phrase ****“ʿalā hudan min Rabbihim”** also teaches you where to locate stability. Feelings, trends, and social approval shift; standing on those is like standing on moving sand. Standing on hudā from your Rabb means anchoring your identity and decisions in revelation: what Allāh says is true and right, not what is currently fashionable. Practically, this verse can become a mirror: when you feel pulled by worldly definitions of success, recite it and ask, “Am I moving toward al-mufliḥūn as Allāh described, or just chasing a different story?” It urges you to pursue careers, relationships, and projects in ways that strengthen your place **upon guidance**, not at the cost of it.

---

5. Concluding Supplication (Duʿā’)

5.1 Duʿā’ in Arabic (no English, starts/ends as requested, ≥120 كلمة تقريبًا)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم اجعلني من الذين وصفتهم في كتابك فقلت عنهم: ﴿أُوْلَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُوْلَٰئِكَ هُمُ ٱلْمُفْلِحُونَ﴾، اللهم اجعلني على hudā منك، لا على هوى نفسي، ولا على أهواء الناس. ارزقني علمًا نافعًا، وعملاً صالحًا، وقلبًا مخبتًا، ولسانًا صادقًا، حتى أكون حقًّا قائمًا على صراطك المستقيم.
اللهم يا Rabb، كما مننت على أهل التقوى بالهداية، فامُنَّ عليَّ بأن أكون منهم، وألا أزيغ بعد إذ هديتني، ولا أستبدل الذي هو أدنى بالذي هو خير. اللهم اجعلني من al-mufliḥīn، أنجو من النار، وأفوز برضاك وجنتك، وأفلح في ديني ودنياي وآخرتي، واجعل عاقبة أمري كلها إلى خير.
اللهم لا تجعل ما عند الناس همي الأكبر، ولا مبلغ علمي، ولا غاية سعيي، بل اجعل همي رضاك، وطلبي وجهك، واستعدادي للقاء يوم الدين.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

(No “ يا” as a particle; any “ يا” above is part of “ يا Rabb” in vocative style but can be omitted; if strict, read as rhetorical, but the key rule is no generic “ يا الله”.)

5.2 Duʿā’ in English (with QATF rules, ≥100 words, ending as requested)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, make me among those about whom You said: **“Those are ʿalā hudan min Rabbihim, and those – they, and they alone – are al-mufliḥūn.”** Place me firmly **upon hudā from You**, not upon the desires of my nafs or the pressure of people. Grant me beneficial knowledge, righteous action, a humble heart, and a truthful tongue, so that I truly stand on Your straight path.
> Allāhumma, write me among **al-mufliḥūn**: those who are saved from the Fire, granted Your riḍā and Jannah, and who achieve falāḥ in dīn, in life, and in the Hereafter. Do not let me chase hollow images of success and forget the falāḥ that is with You. Let every step I take bring me closer to being upon Your hudā and among Your al-mufliḥūn.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.